

# *the Nation*

Volume 1 No. 12 • June 17, 1994

*every two weeks*

**\$1.50**

Serving James Bay Crees and the  
Inuit of Northern Quebec

## **FREDDY JOLLY**

**A TIME  
TO LISTEN**

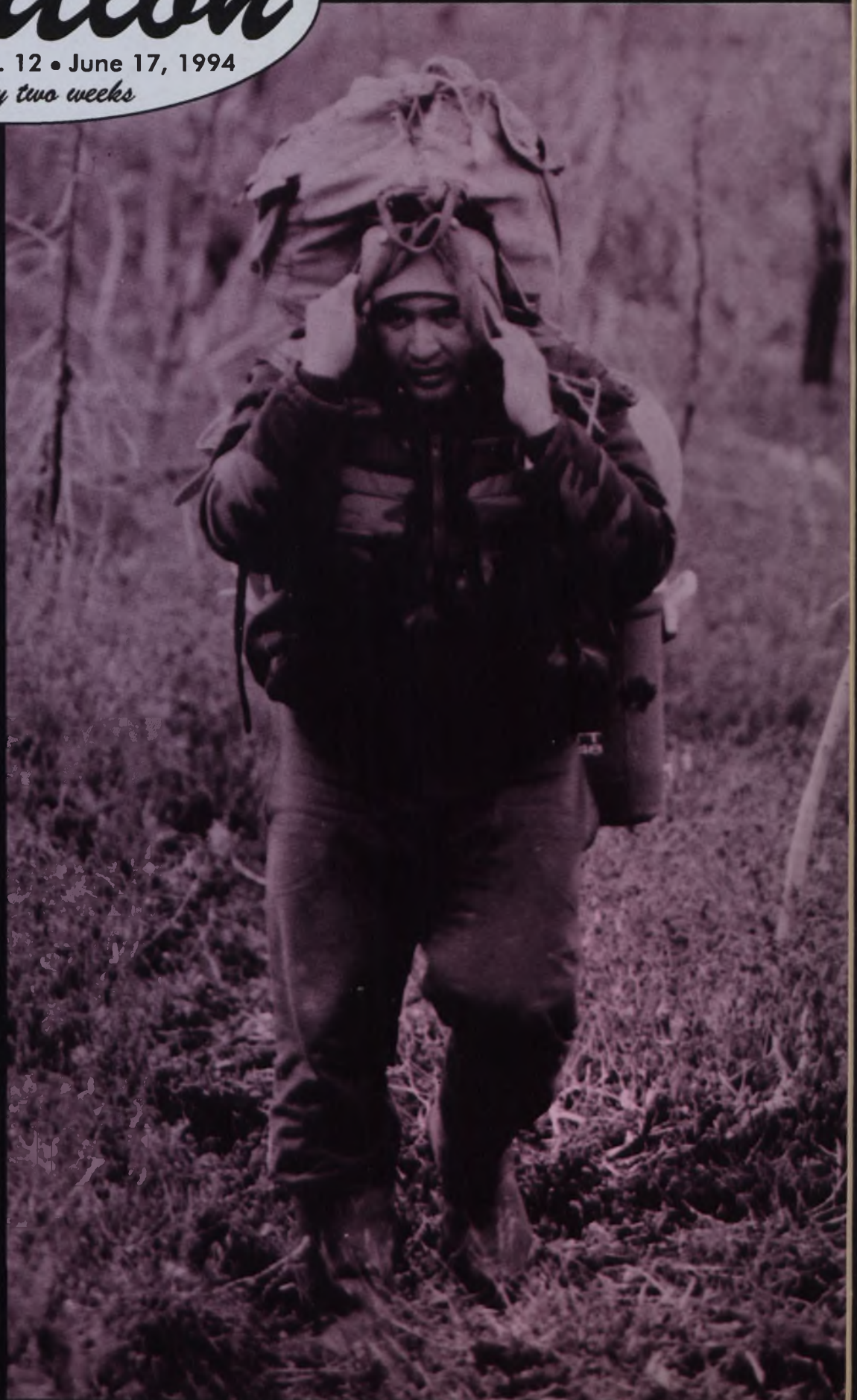
## **ISAIAH AWASHISH**

**PASSING OF AN  
ELDER**

## **GOOSE HUNT '94**

**RESULTS ARE IN**

**AND MORE...**







# FREE 600 LTD.

- BINGO SUPPLIES
- PULL TABS
- NOVELTY ITEMS

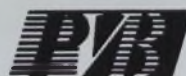


## MONOGRAM XPRESSIONS

- CUSTOM CLOTHING
- TEAM UNIFORMS
- TROPHIES



### 1-800 665-7739



**PRATTE, VILLEMAIRE, BÉLANGER**  
chartered accountants

*8 years of services  
to the Cree Nation*

#### Audit

#### Taxation

- Corporate and personal
- Tax opinion, notice of objection
- Goods and Services Tax
- Provincial Sales Taxes

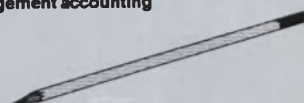


#### Finance and administration

- Administration and management accounting
- Projects management
- Administrative guides

#### Data processing

- Hardware & Software
- Implementation & Training
- ACCPAC authorized dealer



#### Personnel

- Personnel recruiting
- Training programs

#### Accounting

- Accounting assistance & Bookkeeping
- Payroll services



1240, AVE. BEAUMONT, SUITE 100  
TOWN OF MOUNT-ROYAL (QUEBEC)  
H3P 3E5  
TEL.: (514) 731-5353 / 731-5656  
FAX: (514) 731-4833

**GESCO**  
management consultants

**Congratulations  
to the Winners of the Royal Bank  
Native Student Awards 1994**



**Debra Alivisatos**  
Fredericton, N.B.

**Rhonda Beauvais**  
Sturgeon Falls, Ont.

**Darryl Boulanger**  
Winnipeg, Manitoba

**Murray Sparvier**  
Regina, Sask.

**Maxine Trennert**  
Hay River, N.W.T.



**ROYAL BANK**



# AIR CREEBEC

**We expect a lot  
of ourselves.  
So can you.  
Welcome aboard!**

□  
P.O. Box/C.P. 430  
VAL D'OR Qc.  
J9P 4P4  
Tel.: (819) 825-8355  
Fax: (819) 825-0208

□  
R.R. #2  
TIMMINS Ont.  
P4N 7C3  
Tel.: (705) 264-9521  
Fax: (705) 267-1722







## FREEDOM OF PRESS MEANS YOU DON'T GET PAID?

Q: How many band councillors does it take to change a light bulb?

A: None, the chief likes to keep them in the dark.

Heh heh heh, but seriously folks... It's been six months since *The Nation* started (it seems like yesterday). Twelve issues later, we're still rolling along. First, I want to thank everyone who made it possible for *The Nation* to exist. There are a lot of people to thank. So many people gave their time and help making sure that you, the reader, can enjoy your favourite magazine every two weeks.

Most of us at the office still haven't been paid for the time we worked. It is a labour of love. We are applying for various grants to pay salaries for the time being. We are slowly establishing ourselves. I want to thank Air Creebec and Northern Stores for making our jobs easier. When you pay your \$1.50 to buy *The Nation*, it helps. I want to thank you for bearing with us during our transitional stages. Sometimes it wasn't smooth going in terms of distribution, etc. If you don't see *The Nation* ask for it.

Getting back to the joke... The written word is a foreign concept to Cree society introduced only recently during the hey-day of the missionaries. All our laws, customs, stories and knowledge was passed generation to generation through oral means. All information important to the people eventually spread throughout the land.

With all that is going on in the world, it is very easy to get lost especially when the information offered doesn't reflect your needs, your viewpoint, your world. We have adapted to the different forces which surround us—adopting different tools or concepts to suit us.

One of the things we have been relatively slow to adopt is communications technology. Where is our Sesame Street? (Chisasibi Street?) Our Mister Rogers of the Cree neighbourhood? All our communities could and should be networked by radio, TV, computers

and of course the written word. But also, Cree concepts must be used.

There is lots to talk about. People know that. Some people unfortunately feel that the issues should be dealt with quietly and without public knowledge or input. Helping people form their destiny can only help.

There were a lot of frustrations working as a journalist on the radio. There was so much to say. Too much information can turn people off. With print, people can reread and refer... I don't want to turn this into a whine-fest, but with the newness of this medium and the issues faced, I feel we have to justify ourselves as journalists. I believe very strongly in the concept of a free press. It is about time Crees had the opportunity to hear and voice their opinions on matters which affect them. To say it's better that the people shouldn't know is forgetting that the only way people can help themselves is by knowing.

There are those who say it won't help to bring things out, especially to the outside world. I believe it won't help either not to bring them out. How can people form opinions without information? How can people participate in meetings and bring solutions? By shutting yourself to the outside world, you also shut yourself from the people.

There is no reason to fear or ignore our current problems. We have survived much worse. There were efforts to eradicate our language, etc., but we stayed strong in terms keeping the faith. We stayed strong because of the land. The land helps to keep our being strong. The land keeps us strong because it binds us as Crees, it keeps our families and communities together. The land helps to keep our memories alive.

(A little while back I wrote about computers and networks. There are future articles I want to write to help you understand computers. There are also people looking into setting up a computer network for the Cree communities. If you are interested or want more info contact Cree-Comp.through The Nation.)

BY ERNEST WEBB

# CONTENTS

## NEWS

5 COON COME TELLS OFF PQ  
PQ THREATENS NATIVES WITH POLICE

7 INNU BLOCKADE SM-3  
CIVIL DISOBEDIENCE CAMPAIGN STARTS

7 BRIEFS • ANOTHER HOT SUMMER  
ELDERS DON'T GET RESPECT: REPORT

## COVER

10 FREDDY JOLLY'S STORY  
TIME TO LISTEN TO THE TRAPPERS

## OBITUARY

13 TRIBUTE TO ISAIAH AWASHISH  
BOYCE RICHARDSON REMEMBERS

## HUNT

14 GOOSE HUNT '94  
HOW DID YOUR COMMUNITY DO?

16 A WAHM ON GOOSE BREAK  
EXTRAORDINARY SIGHTS AND SOUNDS

## OPINION

19 OPINION BY SAMSON SANDY  
SEARCHING FOR A COMMON CROSSROAD

## YOUTH

21 OUR HOME FOR TOMORROW  
YOUTH ARE OUR FUTURE LEADERS

Cover photo:  
Freddy Jolly on his trapline  
Taken by Pierre Ste-Marie

JUNE 17, 1994





## TRADITIONAL AND BUREAUCRATIC VALUES

At times in this world of ours, people ask for assistance in attaining what they feel is justice. Often, like Freddy Jolly, they attempt to right the wrongs of their world themselves before asking.

This isn't unusual in the Cree world, where tallymen are respected and valued. The respect and value of such a person comes because they are resourceful and knowledgeable people who have defined tasks, duties and responsibilities. Not only to themselves and their families but to the land and animals in their care. In the days before Chiefs were created by Indian Affairs, there were only the tallymen. These responsibilities of caretaker were and are not lightly given. The people who take them on must carry heavy burdens.

They feel the weight of the world pushing in on them these days as bureaucrats bury them in red tape and priorities that do not include their values, responsibilities, desires or knowledge. Often the files concerning them seem buried in some dusty backroom to be forgotten as they will be forgotten. It is a situation that non-native Canadians, many Crees and other natives are used to when dealing with the governments at times, and what they occasionally get from big business.

It is a relatively new situation for Crees to find themselves in when dealing with each other. In the old days I've heard that if a respected community member like Freddy Jolly felt strongly about something, he would have gone fishing or hunting with the Chief to discuss it. Those informal days are gone and the red tape has invaded our lives as our leaders turn more and more to bureaucracy. They are not to blame for this since the Cree world has become more and more complicated, and the only systems that we know of dealing with it are the established Euro-Canadian models.

Today we see the growth of a Cree bureaucratic society alongside traditional Cree society and they have yet to fully integrate into one single Cree society.

Freddy Jolly's story (see Cover Feature, page 10) has to be read to understand how this bureaucracy has come to dominate our lives. Left by the roadside is the sharing, respect, compassion and the traditional role of the tallyman. These things make up important components of the Cree way of life. We all try to hold on to them but sometimes somebody slips through the cracks. Freddy's story is a lesson to all of us.

We must start to take control of this new world of ours and define how we are going to deal with it. Implementing the Cree Trappers Association Annual General Assembly resolution #141/93, entitled "Development projects involving Cree entities," would be a start (see page 12 for the text), as well as finally implementing the Grand Council/CRA mandate to create a code of ethics for public officials, passed at the AGA in 1990. It would help to begin the process of integrating the Cree principles and values to make our bureaucracy more responsive to the needs and desires of our society.

When a tallyman says he feels this much pain over something a Cree entity did to him and the land in his care, there is something wrong. We would be fools to ignore this omen. We must do something to reconcile all parts of Cree society. Our future is at stake and we are not helpless unless we choose to be.

BY WILL NICHOLLS

*the Nation*

### EDITORIAL BOARD

ERNEST WEBB  
WILLIAM NICHOLLS  
CATHERINE BAINBRIDGE

### BUSINESS MANAGER

BRIAN WEBB

### NEWS EDITOR

ALEX ROSLIN

### PHOTOGRAPHY

NEIL DIAMOND  
PIERRE LEMAY

### DIRECTOR OF OPERATIONS

LINDA LUDWICK

### LAYOUT AND DESIGN

KATERINA CIZEK  
HILARY JONES

### AD SALES

CELYA LISTER (MONTREAL)  
TEL: 514-766-8120  
FAX: 514-766-2049

GILLES MOREAU  
(CHIBOUGAMAU, CHAPAIS, UNGAVA)  
TEL: 418-748-4677

### THANKS TO:

MEECHUM, CREE TRAPPERS ASSOCIATION,  
NORTHERN STORES, NEMASKA GENERAL  
STORE, SIDNEY SNOWBOY ORR AND AIR  
CREEBEC, THE NATION'S OFFICIAL AIRLINE

THE NATION IS PUBLISHED EVERY TWO WEEKS  
BY BEESUM COMMUNICATIONS.  
PRINTED BY QUEBECOR INC.

THE NATION EDITORIAL  
5678 PARC AVE. TEL: 514-272-3077  
P.O. BOX 48036 FAX: 514-278-9914  
MONTREAL  
CANADA, H2V 4S8

### SUBSCRIPTIONS:

INDIVIDUALS: \$45/YR ABROAD: \$50/YR  
INSTITUTIONAL: \$60/YR ABROAD: \$65/YR  
PLEASE MAKE CHEQUES OUT TO  
BEESUM COMMUNICATIONS.  
© ALL RIGHTS RESERVED





## CREES HAVE "LEGAL RIGHT TO RESIST" SOVEREIGNTY PQ POLITICIAN THREATENS NATIVES WITH POLICE

Grand Chief Matthew Coon Come described a Parti Quebecois politician as "ridiculous" and "fascist" for suggesting that aboriginal people who don't respect an independent Quebec would be dealt with swiftly and harshly by police and the courts.

Jacques Brassard, the PQ MNA for Lac-St-Jean, warned in a recent *Globe and Mail* report that a sovereign Quebec government would have to "maintain order with the means of a modern state. That means laws, courts and police forces, which are also institutions and instruments of a state."

Brassard also described the government response during the Oka crisis of 1990 as "weak," and warned that a 78-day standoff with natives wouldn't be tolerated in a sovereign Quebec.

"It's scary and fascist," responded Grand Chief Matthew Coon Come. "If Quebec separates illegally and then Crees refuse to respect the illegal laws of an illegal state, they want to put us in jail? That is ridiculous," he told *The Nation*.

"We have the right to choose whether we will go with Canada, go alone or go with Quebec."

Coon Come said the PQ is trying to show it will be in control if Quebec separates. "If there are any insurrections, they have to be seen to be in effective control so they get international recognition," he said. If Crees don't accept an independent Quebec, added Coon Come, "we would have a classic example of fundamental violations of human rights, which

would make it hard for other states to recognize Quebec."

Brassard's comments are only the latest chapter in a furor ignited by federal Indian Affairs Minister Ron Irwin when he said Quebec First Nations could remain in Canada if Quebec decides unilaterally to separate from Canada. The Bloc Quebecois, PQ and Quebec Liberals all united against Irwin's comment, insisting that Quebec's borders would remain the same if Quebecers vote to separate from Canada.

Irwin's comment met with a positive response from Coon Come, who has been pressuring Ottawa for months to take a stand on the rights of First Nations within Quebec. "We welcomed it. It's long overdue for the federal government to make a statement about aboriginal peoples because Canada has a fiduciary obligation and a constitutional responsibility," he said.

But Coon Come added that Irwin's statement also led to "a kind of uncertainty." Irwin only spoke about the possibility of a unilateral declaration of independence by Quebec without holding a referendum. Coon Come said such a declaration would be illegal under international law and under the Canadian constitution, and would give Crees "the legal right to resist."

Irwin didn't address what would happen to First Nations if Quebecers voted to separate in a referendum and then entered into talks with Ottawa about separation.

BY ALEX ROSLIN

## CREES SIGNED AWAY THEIR RIGHTS, SAYS DAVID CLICHE

Crees signed away their aboriginal rights and can't secede from an independent Quebec, says a top PQ official.

"We believe Crees have no right to secede from Quebec or Canada," said David Cliche, who is the official liaison of the Parti Quebecois with First Nations.

Cliche told *The Nation* that Crees have nothing to fear from Quebec sovereignty. "The sovereignty of Quebec will not be done against the native nations," he said.

"It is the citizens of Quebec who by a vote would decide that the province of Quebec would become a state," said Cliche.

"This being said, on the territory there are aboriginal nations. Their right to self-determination exists, but this right does not give them the right to secede from Quebec. On top of this, Crees have signed the James Bay and Northern Quebec Agreement, where they surrender their aboriginal rights."

The Grand Council of the Crees argues that the James Bay Agreement would be invalid if Quebec separates because it is an agreement signed with the province of Quebec, not an independent country called Quebec.

Cliche disagreed. "It will still exist. It will still be valid. All existing treaties will be applied, enforced and recognized by the Quebec government. Legally, we are bound to that."

Cliche downplayed a rift within the Bloc Quebecois over the views of Daniel Turp, the chairman of the party's policy committee and a professor of international law. Turp has repeatedly said publicly that First Nations have as much legal right to separate as Quebec, if not more.

Cliche said Turp is wrong and, besides, was merely expressing his own personal opinion.

"Turp is not the Parti Quebecois. He has the right to his opinion and I respect that," Cliche said. "The current government of Quebec has supported the territorial integrity of Quebec. It's not just a PQ argument," he added.

—Alex Roslin



## Strength of our convictions

### Letter to the Editor:

*An open letter to the Innu People of Nitassinan from Guatemalan native-rights activist and Nobel Prize Laureate Rigoberta Menchu Tum:*

Innu Brothers and Sisters,

In 1993, the International Year of Indigenous Peoples, we observed that the theft of Indigenous Peoples' lands continues. Day after day, in the name of development that does not even reach our own communities, our territories are contaminated, destroyed and desecrated, as are our ceremonial sites and our sacred sites.

There is a major degradation of the environment and an irrational use of our natural resources. The supposed "modernity" tramples over our culture, our rights and our Mother Earth.

It was with sadness that I heard about the construction of a dam project on the Sainte-Marguerite River in the territory of Nitassinan for which Hydro-Quebec is responsible. This river, which feeds the Innu community through the traditional fishing practices, is now threatened with mercury contamination.

The legitimate struggle led by the Coalition For Nitassinan for the respect of the self-determination of the Innu People, however, brings us hope for a better future for our children. Your voice is not alone, it is joined by all who struggle for the dignity of our peoples.

Innu Brothers and Sisters, we will find the strength of our convictions in unity. A wound in the territory of Nitassinan is a wound in the lungs of our Mother Earth.

In unity with you all,

**Rigoberta Menchu Tum**

## Stay on track

### Letter to the Editor:

I am a reader of *The Nation*. I read it from the beginning to the end once I have *The Nation* in my hand. I don't like reading but when it comes to *The Nation* I will read, that's how much I enjoy *The Nation*.

I have a comment I would like to make on *The Nation* Volume 1 No. 10, published on April 28, 1994 in the Classifieds—300-Personals. I was very disgusted and disappointed by that ad. This kind of ad doesn't belong in *The Nation*. Please stay on "track."



Keep up the good work! We don't need that kind of stuff to make it happen. We can do without it!

**A *Nation* reader**

*Editor's note: We're sorry you were offended by the classified ad, however according to the law, if The Nation discriminates against anyone because of gender, race, age, disability, religion or sexual orientation we can be taken to court for human rights violations.*

## Helped me change

### Letter to the Editor:

I have known Billy Ottereyes for over 20 years. He has been dedicated and sincere in his work as an evangelist for the gospel of Jesus Christ. Billy will set aside his own personal needs to go and minister to those who need help and freedom from sin and bondage to this world.

His sacrifice for the Lord's work has not discouraged him and Billy continues to go on as a witness. I will never forget how he personally took me into his house to recover from alcohol and drugs. He cared and looked after me for several days and ministered healing words to my soul. He continued to teach me to change my lifestyle for the Lord and I am grateful today that he taught me these things.

This is the kind of leadership that Billy Ottereyes shows to all persons. Reach out and touch the hurting world and do something about it. It is a philosophy that Billy Ottereyes practices because for him nothing is impossible for God.

I am grateful that I know Billy Ottereyes is praying for me for those

prayers sustain and encourage me. Your community will be dramatically affected and there will be life-changing experiences when you meet Billy Ottereyes.

In Peace and friendship,

**Chief Billy Diamond**  
**Waskaganish First Nation**

## Like bait in a trap

### Letter to the Editor:

Besides being a way for me to show support for your good efforts, one of the reasons I subscribed to your magazine was because I want to hear your concerns in your own words. I am glad to say I have not been disappointed and each issue of *The Nation* teaches me many things. Now I would like to share some thoughts I have with you.

One thing I feel is that giant corporations like Hydro-Quebec do not care about who they take advantage of. As far as businesses like them are concerned, whether you are red, brown, black, white or yellow does not matter because the only color they see is the color of money. This is true no matter where on our mother earth you live.

Another thing I believe is that many of the ways and things offered by the "modern" world are like bait in a trap. On the surface they may look good and attract us but once we take hold of them it is hard to be free again and we may die inside trying to get away. Although I live in the modern society I still feel this way.

The last thing I want to let you know is that many non-native people like myself do not accept the ways of giant corporations or what modern society tries to sell us. Like you, we too can see beyond the horizon and are willing to fight the good fight instead of lying down and waiting for the knife.

Thank you for listening to my views and best wishes for continued good luck. Wachiya.

**Robert Eurich**  
**Port Jervis, NY**

*The Nation* welcomes your letters to the editor, opinion pieces, poetry, photographs, legends, news and sports stories. We strive to reflect the full diversity of views of our readers.





## INNU SET UP BLOCKADE TO STOP SM-3

Innu traditionalists say they are putting their lives on the line to stop SM-3.

"We will be exercising our legitimate Right to defend our Land as well as our Right to self-determination on that Land we call Nitassinan," says the traditionalist Coalition For Nitassinan.

"Our action wishes to provoke a profound questioning of this society's choices with regards to energy, social and environmental policies. If we must give up our lives in the process, then we are willing to assume such a cost. Our resistance will be non-violent, as defined by our traditions and ancestral values, and if Hydro-Quebec still wants to go ahead with SM-3, it will have to drive over our bodies to do so."

On May 29, Innu traditionalists set up a blockade on the access road to the construction site for the SM-3 hydroelectric project. Work on SM-3 got underway April 18. The Innu said in a press release that the Sainte-Marguerite project is "provoking tensions that could well lead to a major social and political crisis." SM-3 is just the first of three large hydro-projects planned by Hydro-Quebec in Nitassinan.

Days later, members of the

Solidarity Group With Native Peoples held a sit-in at Hydro offices in Montreal to protest against SM-3. No arrests were made.

The Coalition For Nitassinan charges that Ottawa and Quebec are "closing their eyes to the systematic abuse of power" by the Innu Band Council of Mani-Utenam and Uashat, two Innu communities at the mouth of the Moisie River. SM-3 would see the diversion of two of the river's main tributaries.

The Band Council supports the \$3-billion SM-3 project and is harassing the project's opponents, according to Innu traditionalists. About 12 per cent of the adult population of Mani-Utenam has spent time in jail due to the opposition to SM-3, and 41 people from the community face new criminal charges in June.

On June 13, the Innu will vote in a referendum on a compensation agreement reached between the Band Council and Hydro-Quebec for SM-3.

Hydro-Quebec is footing the \$100,000 bill for the referendum. Innu traditionalists fear Hydro's involvement throws into question the referendum's objectivity.

BY ALEX ROSLIN

## HOT SUMMER AT OKA

Get ready for another hot summer.

In recent weeks Mohawks have come closer to violent confrontation with police than any time since the heated summer of 1990.

The Mohawks of Kanehsatake provoked the ire of the Quebec government and police when they started work on expanding their cemetery near the Oka golf course.

The mayor of Oka, Jean Ouellette, opposes the expansion saying the town owns the land around the cemetery. Ouellette has called on the Surete du Quebec to intervene.

Plainclothes officers have been monitoring the work and have laid charges against some of the Mohawks. No arrests have been made yet.

A similar request by Ouellette for SQ intervention led to a SWAT team raid on Mohawk barricades near Oka in 1990 that left one police officer dead.

Kanehsatake Chief Jerry Peltier says the Pines around the cemetery are sacred Mohawk land and that the tiny cemetery is badly in need of expansion.

Under heavy pressure from the Parti Quebecois, Native Affairs Christos Sirros gave the SQ a green light to stop the expansion work on May 30.

"It is a question of public order, and appropriate force must apply," Sirros said.

Two days later, the Band Council promised to stop the work and enter discussions with a federal mediator, Judge Rejean Paul.

—Alex Roslin

## ELDERS DOUBLY PENALIZED

First Nations elders are no longer treated as highly valued people and are marginalized by both native and Canadian societies, says a report by the Canadian Advisory Council of Aging.

"Today, the elders are no longer elders but just old people," said Elder Margaret Labillois, a former MicMac chief from New Brunswick, in the report.

In many First Nations communities, elders lost their roles as teachers and historians when native children started going to non-native schools.

"Older aboriginal people are doubly penalized: their own people exclude them, and they are isolated from the

BRIEFS CONTINUED ON PAGE 8



CONTINUED FROM PAGE 7

rest of Canadian society," said James Frideres, assistant dean of the University of Calgary and the report's author.

The council's president, John MacDonell, told reporters he would like ongoing talks on aboriginal self-government to recognize a specific role for elders.

"Within autonomous aboriginal governments, there could be a place for a return to traditional social organization, which would improve the situation of native elders," he said during a press conference in Ottawa in May.

—Naton staff

## LEARN FRENCH, IMMIGRANTS TOLD

Immigrants to an independent Quebec will have to learn French before they get their citizenship, suggests the Mouvement national des Quebecois.

"When we separate from Canada, it's French that will be the only official language of Quebec," said the group's president, Louise Laurin. With 200,000 members, the MNQ is one of the main

nationalist groups in Quebec. Laurin appeared in Ottawa before a parliamentary committee studying changes to the Canada Citizenship Act.

In its brief, the MNQ suggests that "learning French should be, for Quebec, a condition for getting citizenship."

*The Nation* called the MNQ to ask them how this policy would affect First Nations. "This is an excellent question," said Denis Marion, project coordinator at the MNQ. "We are just starting to think about that. We don't have a policy on aboriginal people."

But Marion said he believes the First Peoples have "rights as nations," and they wouldn't have to learn French to be Quebec citizens. In fact, he said the Quebec government should help promote First Nations languages and cultures.

"I don't think we can put First Nations in the same package as everyone else," he said.

Asked if First Nations have the right to separate from an independent Quebec, Marion said the MNQ doesn't have a policy on this either. But he added,

"We think Quebec's borders are here to stay."

—Alex Roslin

## McKENZIE CRIES AT SENTENCING

Kashtin singer Claude McKenzie has been sentenced to nine months in jail for injuring an 11-year-old girl while he was driving drunk. McKenzie, 27, was also sentenced to three years probation and was barred from driving for six years at a court hearing in Sept-Îles on May 16.

The incident occurred August 21, 1993, in the Innu community of Mani-Utenam. The girl, who has recovered from her injuries, was hit as McKenzie returned from his ex-girlfriend's house after watching videos.

"Since the accident, I've had a hard time sleeping," he said in court as tears streamed down his face. "My father [who kicked alcohol 20 years ago] tried to help me but I'm really pig-headed."

At the time of the accident, McKenzie's blood had an alcohol level three times the legal limit. He testified

# ASSURANCES GENERAL SECOURS INC.

674 Central Ave.

Val d'Or, Que.

J9P 1P8

Tel.: (819) 825-7878

Fax: (819) 825-4460

**GENERAL INSURANCE  
AUTOMOBILE  
HOUSING  
BUSINESS**

Serving Cree and Inuit nations since 1976.



Hyde  
Houghton

COMPTABLES AGRÉES  
CHARTERED ACCOUNTANTS

Montreal  
4150, rue Sainte-Catherine Ouest  
Bureau/Suite 600  
Montreal, Quebec H3Z 2Y5  
Tel/Phone (514) 931-0841  
Tele/Fax (514) 931-9491

David Bigney, Pierre Lussier,  
Mario Torre and Brent Walker:

*Serving Cree Nations since 1980*

Accounting, Auditing, Taxation and Computer Services



**WELCOME SUMMER SHOPPERS**  
HOTEL ROOMS, SUITES & APARTMENTS with Kitchen  
facilities, NEAR DORVAL AIRPORT & walking distance to  
shopping centre

**POW WOW**

JULY 8 - 10, 1994

EARLY RESERVATIONS ARE ADVISABLE

1010 HERRON RD., DORVAL, Q.C.

1-800-461-4537



## SEPARATED AT BIRTH?

that he has a serious problem with alcohol, according to a report in *La Presse*. After getting treatment for the problem in April 1993, he started drinking again when his son died.

Florent Volland, the other half of Kashkin, said the group will survive despite his friend's problems. The Innu duo's new album is still scheduled to be released in September.

—Nation staff

## SCANDAL EMBROILS HYDRO-QUEBEC

Hydro-Quebec and the Quebec Liberals are being embarrassed by a major conflict-of-interest scandal only months before the next election.

Several top Liberals, including Robert Bourassa's former chief of staff, Mario Bertrand, have made enormous personal profits due to their close relationship with the government and Hydro-Quebec, charges the opposition PQ.

Bertrand sits on Hydro's board of directors, but at the same time he owns over \$1 million in shares in a company called M3i that gets a lot of business from Hydro-Quebec. Bertrand is also president of M3i's board of directors.

M3i was started by another former top Hydro-Quebec official in 1990. The company grew rapidly after Hydro-Quebec gave it new cutting-edge computer software used to manage complex electricity networks.

The software turned into a big money-maker for M3i. In its first three years, the technology enabled M3i to grow from seven to 350 employees. Mario Bertrand's shares in the company, initially worth \$20,000, have sky-rocketed in value.

Natural Resources Minister Christos Sirros says Bertrand should give his profits back to the government.

—Nation staff

## LE HIR TO SPORT PQ COLOURS

The president of the Quebec Manufacturers' Association, Richard Le Hir, has announced he wants to run for the Parti Quebecois in the next provincial election, expected in September. He resigned from his position with the business lobby in mid-March to seek the party's nomination in the riding of Iberville, southwest of Montreal.

But the 46-year-old lawyer has already walked into controversy.



FORMER MAKIVIK PRESIDENT CHARLIE WATT

Half a dozen PQ militants staged a demonstration outside the restaurant where he announced his plans. They said the nomination should go to a resident of the riding and not Le Hir, who is not from the area.

Le Hir is an ardent defender of Hydro-Quebec's plans to build mega-projects in the North.

—Nation staff

## NEW HOME FOR NATIVE COLLEGE

Canada's first university run by First Nations people is finally getting permanent facilities.

The Saskatchewan Indian Federated College will have a new building on the campus of the University of Regina. The building was designed by Douglas Cardinal, the architect who created the plan for Ouje-Bougoumou and Ottawa's Museum of Civilization.

Since its inception in 1976, the college has grown from seven students to 1,200.

The Royal Bank is donating \$275,000 toward the \$41-million pricetag for the new facilities.

The Royal Bank has also announced the winners of its native student awards. They are: Debra Alvisatos (Fredericton, New Brunswick), Rhonda Beauvais (Sturgeon Falls, Ont.), Darryl Boulanger (Winnipeg, Man.), Murray Sparvier (Regina, Sask.) and Maxine Trennert (Hay River, N.W.T.)

—Nation staff



METALLICA SINGER JAMES HETFIELD

## METALLICA ASSAULTS QUEBEC CITY

Armed with 240 speakers and 300,000 watts of sound, Metallica blew into Quebec City on June 3 and blew away 33,000 metalheads at the Hippodrome de Quebec.

The heaviest metal band in the world was in Quebec City for the first time in three years as part of their "Binging and purging across the U.S." tour, a slogan which many fans applied to the letter. "I hope you're bored because that's why we're here," said singer James Hetfield to the crowd.

Metallica started things off with some of their recent hits, like *Master of Puppets*, *Harvester of Sorrow*, *Wherever I May Roam* and *Welcome Home Sanitarium*, followed by the classics like *Seek and Destroy*.

Worried about a repeat of the riot which followed their last appearance in Montreal in 1992, about 400 police and security guards were deployed at the race track.

The horses which are the regular tenants of the Hippodrome apparently got through the concert without too much anxiety, according to a report in *La Presse*. When the concert was announced last April, there was much concern about the horses in the city's racing circles.

Kicking off the hostilities were the metal band Danzig and California punksters Suicidal Tendencies.

—Nation staff



# It's time to listen to the trappers

## The wounded land: Part II

BY WILL NICHOLLS

**The Route du Nord, a road running from Nemaska to Chibougamau, was to bring many benefits to the Crees.** The residents of Nemaska would be able to shop in less expensive stores, inland Crees would be able to get to Chisasibi easier as well as other coastal communities, Crees would get construction jobs building the road and Cree Construction would get a lucrative contract which would see other Cree businesses and communities getting a piece of the action in the form of sub-contracts.

The Quebec government awarded the contract to build the Route du Nord to Cree Construction. In an unusual business move, Cree Construction agreed to be the environmental and social-impact assessment proponent of the government's road. Cree Construction also agreed to get all the necessary permits and authorizations for the road. This is not the usual practice when the government gives out a road construction contract. When Cree Construction conducted the review process, it looked at bridges separately from the cumulative effects of the road.

An official from the Cree Trappers Association was assigned to consult with the tallymen and trappers that would be affected. The tallyman's role traditionally was as caretaker for a particular section of land and he was always consulted on any action happening on that land.

The construction of the Route du Nord saw six tallymen from Mistissini being consulted. But somehow the CTA official overlooked extending the same privileges to the tallymen from Ouje-Bougoumou and Nemaska.

Freddy Jolly was one of those tallymen who fell through the cracks in the impact assessment and review process. He is still fighting against what he considers to be the destruction of the land in his care.

Freddy has been trying for months to get fair and just compensation for the damage done to his trapline, R-21 (see Time-line, page 11). He wants a collective compensation agreement that would include: an Indoho Fund (Hunting Fund) set up for the trappers affected by the Route du Nord, relocation of the trappers' camps and cabins, and compensation for the damage done to their traplines.

Freddy wasn't consulted on the road and whether or not the route would affect sensitive areas. His children are now afraid to go trapping and hunting on his land because of the carelessness of construction traffic and the dynamiters.

One day last fall, a foreman came to his cabin and told him to leave because they were about to start blasting a hill just 100 yards away. This was the cabin his father had passed away in a few years ago. The blasting continued for two months, well into November. Some days, it was so bad the earth would shake and the dishes would rattle in the kitchen.

Twenty-four hills on R-21 have been blown up—hills that Freddy



once used in his traditional pursuits. His family has been traumatized, especially his children.

"After that, they didn't want to go out of the cabin. They were scared when they blasted those hills," Freddy remembered in an interview with *The Nation*.

"My kids are confused. It's like you're teaching my kids how to destroy land, not to protect it. As they get older, they'll get confused because they remember. I don't know what they were talking about when they were saying, 'Future for our youth.' Right now, they're forgetting the tallymen. An elder told me, 'You know, without the tallymen, we wouldn't have the traplines.' If all the trees are gone, I'm sure the teacher will have no tools to teach his kids."

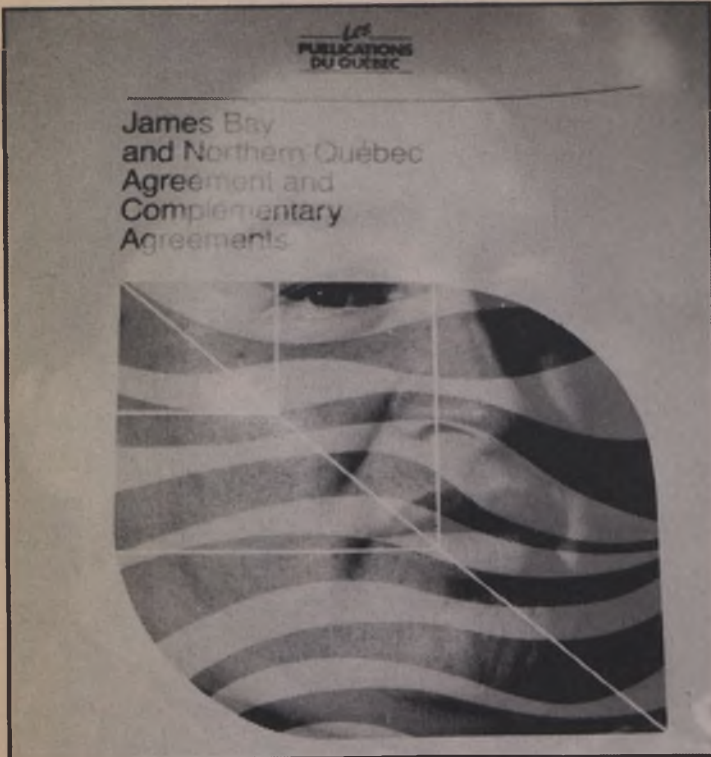
Freddy draws the outline of a plate with his fingers. "It's just like a plate on my table. Right in the middle of the plate Cree Construction is drilling it and blasting it in my face. The animals we eat, it's an empty plate. There will be no harvesting. If they keep destroying the land, there'll be no harvesting. I'm sure the animals are going to disappear," he said.

"When I'm on my trapline that's where my healing is," he said, but the road construction is like a disease.

"It's like a cancer. First there's the road, then the forestry companies, the mines, EM-1, NBR, drugs. The land will be polluted—the people, the animals."

For Freddy, the surprising part is that the treatment he has received has not been from outsiders but rather from Cree busi-





nesses, bureaucrats and politicians, who should have understood him. All Crees know the importance of the land and the need to protect it. Many of the Crees involved were involved in negotiating the James Bay and Northern Quebec Agreement.

Nemaska Chief George Wapachee told *The Nation* he and the Band Council don't have a formal position on the dispute because they see it as a private matter between Freddy and Cree Construction to resolve.

The Nemaska Cree Trappers Association supports Freddy, but says he is acting mostly on his own, and while they provide services to the trappers, this does not extend to legal services. When the Route du Nord was proposed, the Cree Co-ordinating Committee on Hunting, Fishing and Trapping refused to be involved in any of the decision-making process related to the road, because they knew the trappers would be opposed to the project.

There is a precedent for traplines getting compensation for development. Waswanipi Chief John Kitchen told *The Nation* in February he fights for compensation when local trappers are affected by clearcutting.

## What you can do

Write or phone your local Chief or Band Council, Grand Council of the Crees (Nemaska), Cree Construction (Montreal), CreeCo (Val d'Or);

Bring this matter up at public meetings so it doesn't happen to other trappers in your area;

If you can, send a check or money order to: Freddy Jolly, c/o R-21 Trapline Defense Fund, 10A Rabbit Trail, Box 53, Nemaska, Que. J0Y 3B0. Freddy can be reached at 819-673-2545.

The defense fund will help the family with their travel and legal costs so they can continue their battle. Remaining monies from the fund will be made available to other trappers and hunters seeking to continue their way of life.

## Time-line for R-21

*Below is a chronological diary of Freddy's attempts to right the wrongs he feels have been done:*

May 1993—Freddy talks to his chief about R-21, Cree Construction and the need for compensation. Freddy is informed by Nemaska Chief George Wapachee that he is on Cree Construction's board and will be sitting across the negotiating table from Freddy.

June 93—Grand Chief Matthew Coon Come is appointed by CreeCo to meet with the Jolly family. At this first meeting the Jolly family makes it clear they are determined to get compensation.

August 93—The Cree Trappers Association passes resolution #141/93 at its Annual General Assembly, which deals with development projects involving Cree entities (see page 12). It specifically mentions the Nemaska-Chibougamau Road project.

November 93—At the Grand Council/CRA Annual General Assembly in Waskaganish with the help of Grand Chief Matthew Coon Come, Freddy attempts to get the CTA resolution endorsed by the Assembly. This fails even to be tabled and Freddy makes an emotional appeal breaking down in tears. The Chiefs gather around Freddy to comfort him, promising to help resolve the problem. Nothing happens. "I thought Mr Coon Come and all the Chiefs were supposed to protect us but they just wanted to get that \$73 million," says Freddy, a reference to the cost of the road. "They are blind, that's what I said to my wife. They are blind, just thinking of that company Cree Construction, so that it could be so powerful. They don't have time to think of R-21 trapline or the trappers."

January 94—Freddy Jolly with little money hitchhikes to Val d'Or from Nemaska, and from there, takes a bus to Montreal during one of the coldest winters in years. To save money, he stays with some student friends. He and his lawyer meet and start negotiating with Steven Bearskin, the president of Cree Construction, and a Cree Construction lawyer. Cree Construction offers to relocate Freddy's camps but refuses to pay for the damages to the trapline and family.

February 94—Steven Bearskin charts a plane and with Robbie Matthew, as an impartial observer, and with two Nemaska band councillors, Lawrence Jimikin and Matthew Wapachee, meet with the Jolly family on R-21. The family feels that inviting a respected elder such as Robbie Matthew would help bring some common sense to the meeting. But in spite of Robbie's common sense, it doesn't go well. Freddy is told the land doesn't belong to him as it's in the Category 3 area. Freddy counters that as far as the Jolly family is concerned it's been Category 1 to them for the past few thousand years.

March 94—CreeCo tells Cree Construction to pull out of the negotiations on R-21 saying the dispute involves Cree rights and is not in Cree Construction's mandate to resolve. Cree Construction says it will not pay for the damage done to the family and R-21 trapline.

May 94—One year later, three days before Freddy meets *The Nation* in Montreal, he takes his main camp down because of the dust and the noise from the road. "Until midnight or 1 a.m., transport trucks are passing through, and in the afternoons all you can see is the dust around my camp. Some places it's just like fog."



## A wounded hunter

by Freddy Jolly, 1992

All his senses will be wounded,  
he'll be a wounded hunter.  
He'll be looking back to his land where he was born & raised,  
the hills and mountain will be turned into islands.  
He will look back to the rivers and lakes where he used to set his  
traps and fish nets, as a wounded hunter.

A wounded hunter will have no more the sound of rapids or  
the sound of the ice breaking as it floats down the river.  
He'll now look back to his land where he had a good time  
hunting and fishing, as a wounded hunter.

Looking back to his land where his joy was.  
Looking back to his land where he used to walk.  
Looking back, watching his family laughing while roasting beaver.  
A wounded hunter will only have the tears of his past,  
a wounded hunter's mind will be different,  
he'll be wandering around to a strange land,  
a land that is flooded.

A hunter who has been wounded will be wounded the rest of his  
life,  
until he passes away.

*This poem first appeared in the Grand Council/CRA report on the  
environmental, economic and social impacts of James Bay II.*



## Cree Trappers Association Resolution #141/93

**Subject: Development projects involving  
Cree entities**

**Proposed by: James Visitor**

**Seconded by: George Snowboy**

**The members of the Cree Trappers Association having met at Whapmagoostui, Quebec, this 18th day of August 1993**

WHEREAS industrial society's intrusion upon the traplines by development projects, including the Nemaska-Chibougamau Road project, causes considerable and irreparable damage to the land, particularly to traplines directly in their path;

WHEREAS development projects now involve Cree entities whose basic responsibilities are to protect the land and the Cree people, not to make profits from the environment's destruction;

WHEREAS development of the land, whether or not Cree entities are involved, shall not be made without the express consent of those directly affected;

WHEREAS the pattern of fair compensation for damages to traplines and to Cree Beneficiaries should not cease when Cree entities are involved in the development of the land;

WHEREAS the trappers' rights guaranteed by the James Bay and Northern Quebec Agreement should not be violated, particularly by Cree entities;

WHEREAS Cree Beneficiaries directly affected by development projects on the land should not be consistently requested to accommodate the development on their traplines without fair compensation for damages;

WHEREAS the traditional role of tallymen as stewards of nature which has survived for thousands of years should be emphasized by Cree entities;

WHEREAS the land, being the garden of life given by the Creator for the Cree to utilize, is protected by the trapline system and should not be threatened by development projects which are not in the best interests of future generations;

### BE IT RESOLVED:

THAT the development of the land by Cree entities should not lose sight of respect for the land and should emphasize protecting it and the Cree way of life.

THAT where a Cree entity is involved in a development project, negotiations for the planning of such projects and compensation for damages should directly involve representatives of the affected traplines.

THAT when a Cree entity carries out activities detrimental to the land and its people, such Cree entity should be bound to provide for reconciliation and for fair compensation established by independent and impartial people such as Cree arbitrators and mediators;

THAT it be declared that there is no incompatibility between collective compensation to the Cree Nation and collective compensation to Cree users of the land for damages to their traplines and the way of life it represents.



# TRIBUTE TO ISAIAH AWASHISH

BY BOYCE RICHARDSON

A remarkable man, in fact, one of the most extraordinary men in Canada, died this week. He was not known much outside of the rivers, lakes and forest country in which he made his home; his death will not be noticed in the obituary columns of the nation's newspapers; but the passing of Isaiah Awashish will create ripples of grief throughout the Cree communities of Quebec. For the Cree people recognize that as more and more elders of their hunting culture close the cycle of their lives and, as they say, pass on to the spirit world, with each death their communities are slowly, inexorably, losing their links to their ancient past.

In a quarter century of writing and filming the Cree people of northern Quebec, I met Isaiah Awashish several times but I could not say I ever got to know him. He spoke no English and French, and, although friendly, seldom showed any real interest in communicating with me.

He talked to me, answered my questions, only once, at the urging of his sons. I am not even sure that he approved of my curiosity about his people and their way of life, or of the cooperation so willingly given me by younger members of his family and community.

Isaiah, who was in his late seventies, was brought up in the bush, lived in it until a few weeks before his death, and never knew or wanted any other kind of life. He was totally steeped in the mystical, spiritual qualities that Cree hunters developed in those generations before the coherence of their lives was shattered by the arrival among them of Euro-Canadians. They lived a remote, enclosed existence, dependent on two elements that to most non-aboriginal people seem contradictory: the killing of animals for subsistence; and the respect for animals, the imperative need to maintain a continuing, ecological balance between the hunter and his prey.

These were the values they expressed in the way they lived their lives. So close did such people become to the animals with which they co-existed that eventually the most skilled and spiritual of them could establish contact with the hunting spirit through dreams and trances, and through the medium of their drum. "The hunter talks to his drum," Isaiah told me in that one interview. "The drum decides what is possible and what is right. The drum is like a person, you can talk to it, and it will reply. But you cannot force the drum, the drum will not just do what you want it to do. If you try to force something on the drum, then the drum will make life difficult for anybody else hunting on that land... The land, the trees have to be respected. The animals live off the trees, and if there are no trees, there are no animals and the Indians suffer... A hunter cannot just go and demand of a tree that it give him something, help him, aid him, cure him from sickness. You have to give something back for what it gives you."

This is a coherent ethical world completely different from the ethic by which the rest of us in Canada live. It explains the dismay and resistance of the Crees to the James Bay hydro-project, which rips up the trees, drowns the land and disrespects the animals and their delicate relationship with the other elements of nature. In the many films I have made over the years there is one unforgettable image that, in its intensity and honesty, dwarfs everything else I ever saw: it is the image, recorded in an NFB film called *Our Land Is Our Life*, of Isaiah Awashish standing in a Cree meeting in 1974, explaining to his community how they cannot possibly exchange



their land for money, because money does not last; only the land is eternal.

He had a remarkable face, creased and tanned from a lifetime out of doors; he had a reserved, withdrawn dignity. As a speaker he was almost eerily convincing.

Yet, he exuded such confidence in his own world-view that one felt he didn't care if we Euro-Canadians understood him or not. Or, perhaps it was that he knew we wouldn't listen.

I learned about him mostly from talking to his sons Willie (who he took into the bush with him at the age of 11 and taught him everything he knew and who he lost in a tragic accident when Willie was 17), and Philip (who negotiated the hunting and trapping provisions of the James Bay and Northern Quebec Agreement).

"When they're trapping, the Indian people have their own world," Willie told me. "It's a totally spiritual world you live in when you're trapping." He was really talking about his father.

"When I first started trapping with my father, I was really amazed by what he did, and what he knew about the bush, and what he could tell you. When I first went into the bush, I never thought there was such a man as that... I was really proud of my father."

When Isaiah was young and times were hard, and his father was old and could no longer move, he took his father in the bush with him, and pulled him everywhere on a sled, still benefiting from his father's experience and wisdom.

When Isaiah in his turn was old and could no longer move easily, the medical authorities wanted him to stay in the village; but he always wanted to be in the bush where he felt he belonged.

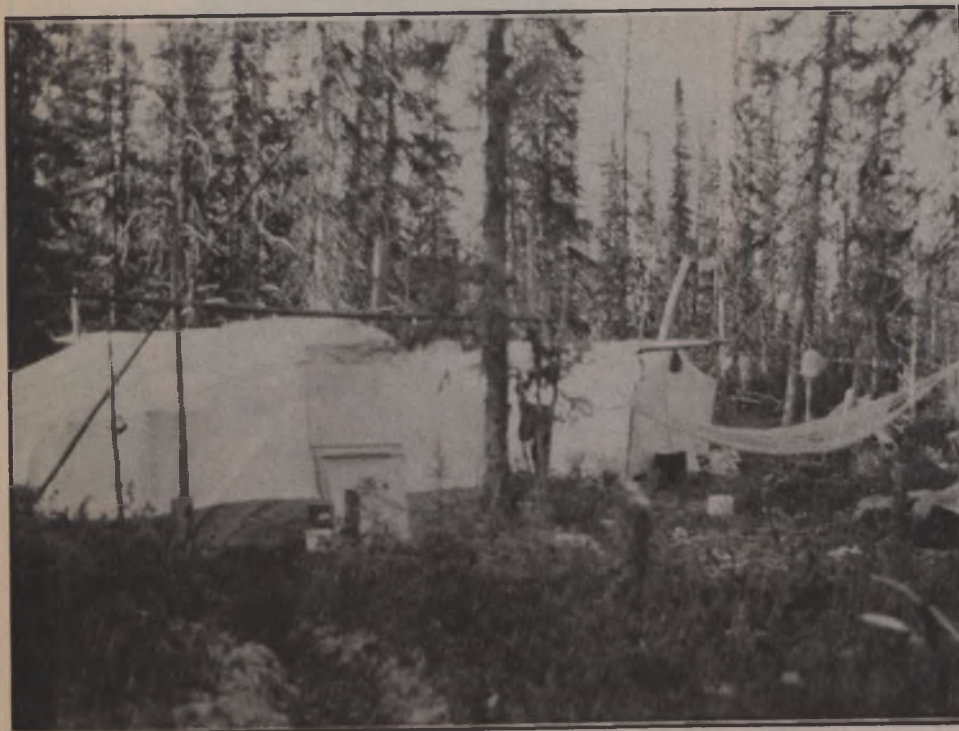
"A hunter must always watch his dreams," Isaiah told me, "for from them he can tell where the animals are... Now that my moc-casins wear out every week or two, because it takes me twice as much work to do as much as I used to do, the animals of my dreams are becoming smaller, so I know I am coming to the end."

This is one person of whom I think we can truly say: he was a great man and we will never see his life again.

*This obituary was also published in the Ottawa Citizen. Boyce Richardson, an Ottawa author and filmmaker, wrote about Isaiah Awashish in his book Strangers Devour the Land.*



# Goose Hunt '94



The results are in and *The Nation* is bringing them to you. Overall, the goose hunt this spring was not a good one for the Crees. Five communities felt the hunt wasn't as good as last year. Four felt it was about the same and one thought the hunt was better this year.

Most blamed cold and ice conditions. A few said the geese weren't following regular flying routes and patterns.

We would like to thank the Cree Trappers Association for its help in preparing this report.



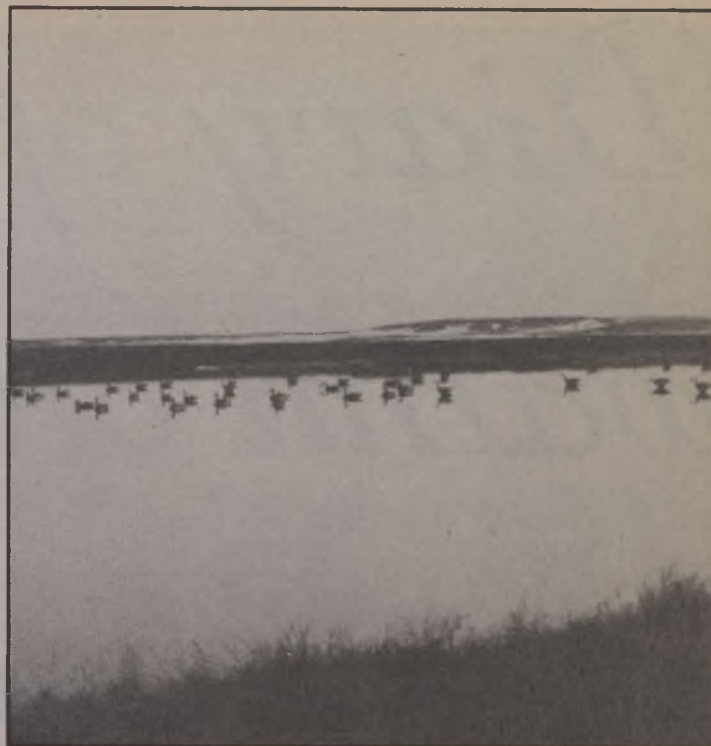




### Waswanipi

First goose was killed by "Domis." Overall the hunt wasn't that good because of ice staying longer than expected. Most geese stayed in the south because of the cold. Some geese were arriving so late this year, they had partially formed eggs. Apparently the hunting was better north of Matagami.

BY WILL NICHOLLS



### Nemaska

1st goose was either Andrew Moore, Robert Kapashishit or Eric Cheezo. Another average year but the geese were also late and the CTA said the hunt should have been extended since the spring was longer than usual.

### Mistissini

1st goose downed by Don MacLeod. Mistissini residents weren't complaining too much and felt that the hunt was average, about the same as last year.

### Wemindji

1st goose cooked by George Kudlu. The hunt was average for the area and the seals are still out there as far as the eye can see!

### Whapmagoostui

1st goose tumbled by Isaac Rupert. Residents said that less geese were got this year because of the cold and that it had snowed for the last two weeks.

### Eastmain

1st goose was enjoyed by David Whiskeyjan. The hunt this year for residents was worse than usual because of the cold and a constant north wind. Also the geese weren't using their usual routes.



### Ouje-Bougoumou

1st goose taken by Freddy Shecapio-Blacksmith. The hunt was better than last year.

### Chisasibi

1st goose shot by Charley Kanapowsit. Residents say a lot of geese were seen on the reservoirs eating clogged vegetation. Some wondered about mercury contamination and the loss of coastal eel grass. They also cited north winds, cold weather and a late spring as problems causing fewer geese. Cape Jones was the furthest northern hunting territory where Chisasibi residents reported that no geese were seen nesting. This is apparently very unusual. Overall some people are saying this year wasn't a good hunt, and that last year was better. Residents reported that things started getting better in the first week of June.

### Waskaganish

1st goose by Fredrick "Bleg" Jonah. Hunting was reported as fair. Some got more, some got less geese this year.



# Diary of a wahm on goose break

**The first time I saw a flock of geese land on our pond, I was lying under a huge block of snow. I was carrying the snow to our blind when I heard someone say, "Get down."**

**I knew what I had to do. I got down.**

BY ALEX ROSLIN

I was lying on my back just behind our blind, which blocked my view of the pond. I was hoping the block of snow on my chest would hide me. I gazed up at the vast blue sky stretching above me. It was very still.

I learned there was always a kind of dreamy stillness at our pond, except when there was a storm. During a storm, the stillness was disturbed by little flakes of snow drifting noiselessly from the sky. It was so quiet, you could hear the snowflakes touch down on the ground.

As I lay there looking at the vast cloudless blue sky, I could hear goose calls coming from Bill and Ernie's brother, Gary, in the other blinds. Then the calls stopped. It was totally quiet, except for the distant sound of water rushing in a frozen-over stream. I didn't move. Not even my eyes. I could feel something was about to happen. A little while passed.

Then all of a sudden, goose calls filled the air. It was as if the Chisasibi Goose Call Choir had snuck up behind me. I thought to myself, wow, Bill and Gary are really good. How do they imitate so many geese at the same time?

It was at that moment that I heard them. The helicopters. Strange, I thought. Were the poachers early this year? But no. It was niskich. They really sounded like helicopters. Then I saw them. Unless you've experienced it first-hand, you can't appreciate how exciting it is when a big flock is

coming in to land nearby. More than a dozen swooped right overhead straight to our pond. I thought I could reach out and touch them, they were that close. They were busy talking to each other. They were saying, "I like the look of that pond. I want to check it out."

Suddenly, there was a yell and the "blashting" got underway. I sat up still holding my snow chunk just in time to see Gary and Bill firing into the flock. Oh oh, the geese thought to themselves; big mistake! They started to flap frantically, trying to get away. Lead was flying all around them. A couple of geese shuddered. They were weaving toward the ground. Two more were flapping around crazily in the pond. They were hit. The rest of the geese were soon specks in the bright blue sky.

It was still again. Only seconds had passed. Gary and Bill each got two. The geese made Bill work very hard that day. One of his geese came down still alive not far from his blind. As soon as Bill came near, it started walking off. He got a good workout chasing it down. Later on, he had to slog off across the swamp to find another goose he shot. It went down half a mile away.

The day went on like that. It would be still for hours. We would sit in the blind monitoring the horizon and looking at the trees with funny little knobs on top. Then someone would notice a flock. We'd get down and not move. Someone would call

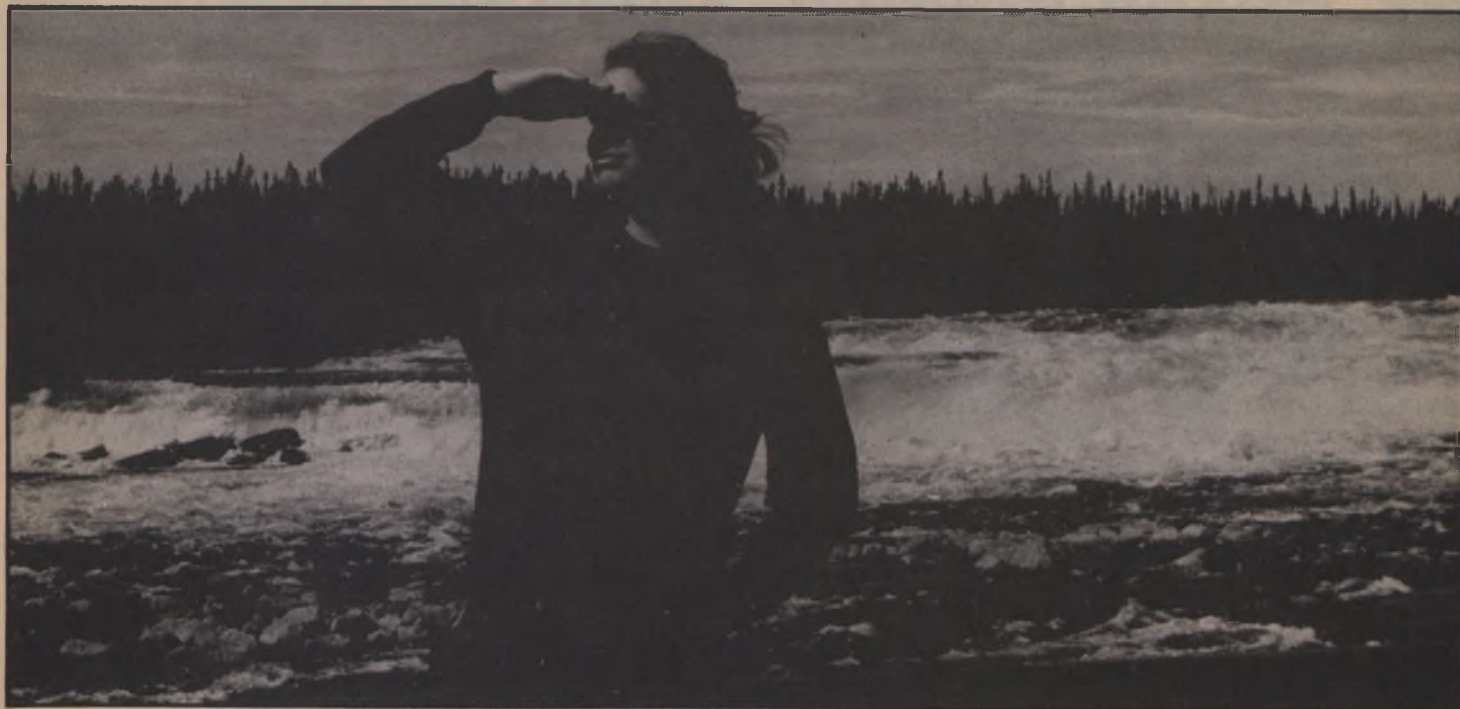
to it. Mostly, they would fly past, far to the east or west. Only four or five flocks landed at our pond.

Later on, I found out we were actually pretty lucky that day. Because of the cold and the north winds, few geese came on later days. I heard that some years, there were so many geese in Chisasibi they would be considered a pest. It wasn't like that this year. We would go home wondering, danjinniskich? When they did come, it would mostly be during lunch. How did they always know when we were having lunch?

So we mostly just sat in our blind, waiting. But it was never boring. In fact, it was awesome. The land around us was majestic and stunning in its beauty. You could stare at it for hours and hours, and it never ceased to hold my attention. Every place you looked, you could make a postcard out of it. After a while, I stopped thinking how beautiful it is. I just got mesmerized. I started noticing little things, the slight changes in the temperature, the clear sky on the horizon which meant a sunny afternoon, the distant sounds of a bird, the water rushing under the ice, a mouse, the silence that blankets the land before a storm. I noticed when it was a south wind or a north wind.

I also saw for the first time some of the skills which Crees have used for generations to survive from the land. This was the most awesome thing that I saw. Choosing





the right place to wait for geese and building a pond to attract them are skills as complex as designing the tallest dam. The skills Crees have developed are one of this country's greatest unacknowledged treasures. Skills like knowing how to build a blind or a dyke with only the tools nature provides, how to sneak up on a goose, even the art of chopping wood. Being able to predict the weather better than Environment Canada, cooking a goose or duck to taste better than the finest restaurant food in Montreal, making a fire when everything is wet, cleaning a shotgun. I learned of families that had crossed the entire Ungava peninsula, 1,000 miles, to the Labrador coast on foot as part of their yearly hunting expedition.

Most of these are skills I know virtually nothing about, except that they exist. I used to spend a lot of time camping when I was small, but in Chisasibi I was amazed by how little I knew. A lot of the time I felt like a child, just hoping I wouldn't get in the way. I needed to be told even the simplest things like not to eat all the munchies right away because there's no store in the bush. And, "Get down."

At least I didn't fall in the pond. That's one thing I'm proud of. Another member of our party fell in twice. He just got up and said nonchalantly, "I wouldn't be here if it wasn't cold." He stayed out all day.

That first day out, my mouth was bright red when we came home. It looked like someone had smacked me in the mouth with a fish. My lips burned. I couldn't believe I had gotten a tan. I was darker than Ernie's fiancée, Catherine, who just came

back from a vacation in Florida. It was the first time I got a tan while snow was still on the ground.

One of the most memorable parts of goose break was our trip back from our pond in the evenings to Chisasibi, which was a ghost town since everyone was in their hunting camps. By the evening, the sun would melt the snow and ice to create vast lakes of slush. These trips gave me an idea of what it would be like on a space shuttle coming in from orbit and landing in a milk shake. Ernie and I were in a sled behind Gary's skidoo. For 20 minutes, we bounced around, chunks of ice pelting us, slush flying all around. If you were stupid enough to look up, nature would throw a bucket of slush at your face.

One time it was so bad, by the time we got home the hood of my parka was filled with about five pounds of slush. My hair looked like I had just gotten electro-shock. "Look what Gary did to me," I said when I walked into the kitchen. Everybody was laughing. "Waaah," everyone said in unison. "I guess you won't have to have a shower tonight," commented Ernie's mother.

One part of the trip was especially hairy. About half-way home there was a stream about 150 yards across where the top layer of ice was almost completely melted. This part was like waterskiing with a 100-pound weight on each foot. Once coming home, our sled almost tipped over right in the middle of this stream. Seconds later, Bill hit a bump at the same spot, went off the trail and expertly recovered.

But the worst came later. One day when I didn't go out, they didn't come home at the usual hour. Ernie's mother knew something was wrong. It was 11:30 when we heard the skidoos. Gary walked in the house, drenched with water. His skidoo had gone through the ice at the stream. He was in up to his chest in freezing water before he could get back onto the ice. Bill, who was in front of him, started to go in too. He jumped off his skidoo just in time. Only the back went in. They spent three hours pulling it out. Gary's skidoo is still there.

As I write this my head is still filled with memories of the goose break and Chisasibi. The first time I saw the monstrous LG-1 dam after so many years of hearing about the hydro-projects in the news, the feeling you get when you take a shower after a gruelling day in the bush, the taste of goose, bannock and duck cooked the Cree way, the joy when Ernie and Catherine announced they were going to get married in Chisasibi in July. The clearcutting along the James Bay Highway which brought tears to my eyes. The beautiful river La Grande which took my breath away.

For these memories I will always be indebted to Ernie and his parents, Tom and Eliza Webb, whom I will never be able to thank enough for their generosity, warmth and for opening their home to me. I'll never forget the goose and duck I ate in their house, watching the hockey game with Ernie's dad after a long day in the bush, and the wonderful smells, sights and feeling of being at peace while lying back on the shtakunj in their teepee. Megwetch.



# GRAND COUNCIL ANNOUNCEMENTS



G C C O

Δ-Λ<Δ<Δ< Δ<Δ<Δ< Δ<Δ<Δ< (ΔVΔ)

Grand Council of the Crees (of Quebec)

Grand Conseil des Cris (du Québec)

Δ<Δ< Δ<Δ<Δ<Δ<

CREE REGIONAL AUTHORITY

ADMINISTRATION RÉGIONALE CRIE



C R A  
A R C

## CREE RIGHTS AND QUEBEC'S SOVEREIGNTY

Lately, there has been a lot of "noise" coming from Quebec politicians about the role of native nations should Quebec gain independence. At present Quebec separatists claim a right under international law to self-determination; and that, because native nations have signed treaties where their rights to the land have been extinguished, Quebec's borders will remain as they are today. Are such provisions legal and enforceable even if they were obtained under duress?

Mr. Parizeau cites the extinguishment clause of the James Bay and Northern Quebec Agreement (JBNQA) as a way of trying to legitimize the claim of a newly independent Quebec on Cree traditional territory. The Parti Quebecois' failure to recognize Cree rights over the territory is an indication of its intolerance toward those who rightfully desire, like most Quebecers, to protect their language, culture and way of life. In 1763, France surrendered its title to its colony to the British Crown in the Treaty of Paris. In essence, it extinguished its rights to Quebec. The voluntary commitment made by Quebec to Canada in 1867 reconfirmed this. If there was extinguishment with the Treaty of Paris, does this not affect the Quebecois right to self-determination? How does the Parti Quebecois reconcile this double-standard on extinguishment, one standard for Quebec, another for the aboriginal people?

It is our belief that the JBNQA, as signed by the Crees, Inuit, Canada and the Province of Quebec, will become null and void (not valid), should Quebec attain sovereignty, because the Agreement is with Canada, not another country. If the Province of Quebec separates from Canada, we would be denied the rights which, at present, are guaranteed by the historic relationship between Canada and aboriginal peoples, the Canadian constitution, and the JBNQA. Our present rights involve the balance of federal fiduciary protection against provincial authority. A sovereign Quebec could not provide such protection, even if it wanted to. That relationship with

Canada is not without shortcomings. For years, Canada has fought against the recognition of aboriginal peoples' right to self-determination, claiming that we are not "peoples" under international law and thereby denying us collective rights. Such repressive actions by the Canadian government violate our rights as guaranteed in the Canadian Constitution and seek to diminish our rights under international law. Canada refuses to move beyond its colonial-style relationship with the Cree Nation. It is recognized that self-determination is a prerequisite for the enjoyment of all other human rights.

Our right to self-determination is reflected in our ability to govern our communities and to create and operate institutions (school boards, health boards, economic entities, etc...), which we deem as necessary to our continuation as a nation. What we seek is to continue to intensify our efforts to have Cree rights recognized.

We seek more recognition of our unique relationship to our lands, our right to protect our language, our way of life, and to develop our communities as we see fit. We seek a partnership where we would have more recognized jurisdiction and ownership over the full extent of our traditional lands, where development does not take place despite us and at our expense, but rather because of us and with our involvement.

For far too long, governments have signed and traded pieces of paper allegedly giving them control over our lives. Once again, in the 1990s, Quebec separatists would disregard Cree rights to the territory and our right to self-determination. We are not commodities to trade, we are Eeyouch; and, like Quebecers we have a right to decide our own futures. The Cree Nation, and only the Cree Nation, will determine what alternative(s) or option(s) it will choose in the event of Quebec sovereignty. We assert our right to choose alternatives for a future that is in the best interest of the Cree Nation, even if that means staying in Canada. That decision will be one taken by the Crees, not imposed by foreign governments.

PAID ADVERTISEMENT



# Cree health: Debating the issues

The two opinion pieces on this page were written by **Samson Sandy**, who is the information officer of the Cree Health and Social Services Board. We welcome opinion pieces from all our readers, and we strive to reflect all views in our pages.

## SEARCHING FOR A COMMON CROSSROAD

The Cree Board of Health and Social Services of James Bay has been in existence for some years now.

The network has progressed in many directions and various services and programs are provided by dedicated professionals with diverse backgrounds and special skills.

Many other essential services are provided by native and non-professional people who do not necessarily have an extensive academic background, but who nonetheless contribute to the availability and quality of health and social services for the Crees of our region.

The people for whom these services have been created are the Crees of James Bay. Their culture, values and spirituality are the basis of their existence—their mentality and their reason for living.

These realities should be taken into account by social services and when treating or counselling native people.

Since there are Cree people working in health and social services, they can be a window through which the quality of health and social services can be determined and evaluated.

It is imperative that there exist a cooperative effort between non-native and native people who work within this organization. To do this, we must put aside all discordant idiosyncracies and other premeditated prejudices toward our fellow employees. The burden of prejudice clouds our ability to reason, to communicate, to forego our social misconceptions and make health and social services to the Crees a commitment as well as an opportunity for personal advancement and job satisfaction.

So what must we as employees of the Cree Health Board do to provide realistic services to the Crees?

I am convinced that we must change our attitudes towards each other as individuals, classes or race groups.

We must accept the fact that we have to work toward a common good and leave our often preconceived notions of non-acceptance aside, and perform our duties to the best of our abilities.

Inevitably, we must realize that we have the freedom to change our environment if we are not satisfied with our working conditions or the performance of management.

We are not infallible. We can be replaced by other dedicated people if that is what is required to catapult us out of our egotistical doldrums.

But the issue, which remains in limbo, is whether as individuals or collectively we can start to search for an enlightened horizon—a common crossroad.



## SELF-HELP PROGRAMS

There are Cree people in some Cree communities who have for many years depended on their families, professionals and others to solve their problems for them. I think some of us have been in this predicament at one time or another. Most of these people come from socially and economically dysfunctional families.

In retrospect, we have always expected that professionals from the South would come swooping into our communities and solve our personal, social and political shortcomings immediately.

We must all admit that whitewash solutions are not the answer to our problems. We have been accustomed to accept patchwork and other inefficient strategies, to plan our lives and future ambitions.

Today, our Cree societies have become more complex. Our infrastructures are all pre-planned, and our modes of living are a mixture of an alien society and the Cree way of living.

The challenge for us now is to renew our energies toward a more traditional, spiritual and sympathetic social infrastructure in our communities.

Social Services planning must begin with helping the Crees help themselves. Self-help groups

must include men's associations and youth groups, as well as women's associations and family groups.

These groups would also be expected to help out in bringing under-privileged youth and families together for self-help therapy sessions.

Social Services workers should consult as a resource the Human Resource Program, AVAC, c/o Box 100, Hobbema, Alberta, T0C 1N0 (403) 585-3830.

The consultants are Cecil Nepoose and Francis Tootoosis.

The AVAC program could serve as a platform for all counselling programs among the different groups. These counselling programs should include:

- Traditional and contemporary personal and family counselling;
- Traditional and contemporary parental skills counselling;
- Management of financial services;
- Continuing education for personal and family growth;
- The Cree way of dealing with child neglect and abuse, treatment and counselling.

If my memory serves me correctly, the elders of our respective communities have been asking for these kinds of programs for some time.

It is time for us to renew our planning strategies to make these hopes and aspirations a reality.



# First Nations- First Choice.



...committed to you!



*For more information call:*

**Marshall M. Murdock** at (204) 988-2282 Fax: (204) 943-4469  
Associate Vice President National Aboriginal Banking Services

**Your Bank.  
Your Way.**

**Marshall Murdock is Associate Vice President of National Aboriginal Banking Services for The Toronto Dominion Bank. He is responsible for business development and delivery of banking services to the Aboriginal communities across Canada.**

**QUESTION: Are Aboriginal people an overlooked banking market?**

**MURDOCK:** Yes. For too long. However, in the last few years the Aboriginal Banking market has been profiled to an extent where all banks are now developing their strategies, and Industry Specialists to coordinate their activities in this market. At the TD Bank, we unofficially began our strategy in 1987, when the TD Bank recruited me as their Business Consultant to perform work on behalf of their employment equity programs. Through this period of time from 1986 - 1990 I completed a number of feasibility studies indicating to the TD Bank that this was a market that was being overlooked respecting Aboriginal communities. Thus, there was a need to develop a more focused strategy, and so in 1990 I left my former career, and was appointed by the bank in a senior position responsible for Aboriginal Banking.

**QUESTION: Are banks starting to realize that Aboriginal peoples are a large potential market?**

**MURDOCK:** Yes. Banks are starting to realize that the Aboriginal market is a potential market for a number of reasons. For instance, there is much profile surround-

ing issues like the settlement of outstanding flood and land claim settlements, the growing number of Aboriginal businesses in the last decade which we estimate has increased from 5,000 small businesses to 10,000 small businesses, and is still growing at a rapid pace. Also situations here in Quebec, such as the Hydro Whale Project with the Quebec Crees and the Provincial Government is not just a national issue, but also an international issue. We see this as an opportunity to provide banking services to these communities because they have become a driving economic force.

**QUESTION: How is your bank attempting to target this market?**

**MURDOCK:** Some of the ways we are attempting to target this market is with our National Aboriginal Banking Strategy that was officially launched in April 1991. Some of our objectives are to establish business relationships with these communities, deliver quality service, develop products and programs that meet the communities' expectations, to recruit and hire qualified Aboriginal people to work in our banks in various capacities, and also to explore new branch opportunities where we can provide banking services to some of the isolated com-



munities.

The TD Bank has appointed me as their national representative responsible for driving this program; we have a national strategic Aboriginal planning committee in our head office; we have appointed regional managers in B.C., Alberta, Sask., Manitoba and Ontario to be our Managers of Aboriginal Banking in which their responsibilities are to coordinate their activities within their regions; also through these regions we have established Aboriginal Banking Committees (ABC's) which monitor these activities. These positions within the TD Bank are relationship positions because we recognize that relationships are extremely important to Aboriginal people. I am talking about genuine business relationships.

**QUESTION: What are the unique banking needs of Aboriginal people and how is your bank trying to satisfy them?**

MURDOCK: First of all, it is very true that the banking needs of Aboriginal people are very unique in nature, however, they are not really that much different in comparison to other communities and their financial needs. Some examples of Aboriginal people is first of all, there are cultural and social implications to consider when doing business with Aboriginal people. Indian people tend not to be always aggressive in their approach to business. Our communities seem always to be treated as collectives rather than dealing with individuals based on their own personal experiences and skills. Another unique consideration is business expertise is limited, and the Indian Act is an impediment to doing business with First Nations because of section 89 of the Act. At the TD we do business based on each individual or community's merits. In doing business with the Aboriginal people we are challenged to look at creative financing in order to meet the needs of the individual or the community.

We are also in the process of establishing new branch development opportunities by placing TD branches on reserves as well as northern isolated communities. As a result of the placement of these branches the bank has to deal with the complexity of taxation in relation to location, and site of branch development opportunities. The taxation issue also becomes a complexity because of flood, treaty and land claim dollars with the federal government and so therefore the TD Bank has developed tax-sheltered strategies to satisfy the needs of the First Nations people. Recently we have developed the TD First Nations Term Deposit which encompasses a tax-sheltered strategy by domiciling the Term Deposit on a branch located on a reserve.

Other ways we are trying to address their unique banking needs is through our TD Trust operations, and TD Asset Management Program which deals with fiduciary services and investment strategies of community funds. We also are very active in providing community-based seminars and workshops to the First Nations people regarding their communities' financial

needs, by providing an overview of the world of finance from the TD Bank's perspective. We actually began these seminars in Oct. 1993 with the AFN National Chief Ovide Mercredi, and other leadership representatives across Canada. Since then we have delivered these seminars in different regions of Manitoba, Ontario, Alberta, and are in the process of planning more for other regions. With these seminars we involve our corporate people from Toronto, as well as our regional people from other provinces. We will continue to build out contacts/networks in the Quebec region, and offer these seminars and workshops in collaboration with our division office in Montreal. We would be more than willing to meet with community leaders/representatives in the regions and deliver these seminars to their communities. Through these seminars we trust that we can begin to address some of their banking needs, and receive feedback regarding our banking services in these particular communities.

**QUESTION: How is your bank attempting to hire more Aboriginal people in its own workforce?**

MURDOCK: At the TD Bank we are involved in recruiting Aboriginal peoples through different strategies. Our objective is to recruit, hire, train, develop, promote and retain. We are active in recruiting through the various Universities and Colleges, Aboriginal organizations such as the Tribal Councils, the employment services institutions, word of mouth, and our mainstream approach where people just walk through the door and apply for positions within the Bank. TD has also been involved with training partnerships with Aboriginally owned employment training centres in the different regions. We also went out and hired individuals from the community who we felt would bring a unique perspective to the bank with their background, networks, and credibility within their own provinces. Through this strategy we have developed and trained these individuals to be our senior Aboriginal Banking Managers. In other words we have headhunted certain people, and fast-tracked them through the bank's senior management training program. Hopefully in due course we can place a similar position in the province of Quebec and give that person the same mandate. However, this will require a business case for our regional and head office to make it a reality. In the meantime, I would encourage the Aboriginal people to apply at any local TD Branch or our Divisional office in Montreal.

Thank you for your time and I will look forward to spending more time with the First Nations communities here in the Quebec region, and hearing the feedback regarding how we at the TD can best service their financial needs.





# Our hope for tomorrow



by Parry Stelter

The leaders and trend setters of the future are our youth. More and more Native young people are striving to reach new heights and grab onto their potential. Education, job training and spirituality are becoming a priority in our aboriginal communities. Entrepreneurs, diplomas, degrees and role models of all sorts are coming out of the woodwork.

All the energy and motivation that our young people have need to be capitalized on as soon as possible. Instead of portraying our teenagers as trouble-making, rebellious hoods, we need to bring out the positive. Show them their good qualities and gifts. Teach them how to persevere and hold on to any dreams and aspirations they might have.

Natives have overcome plenty of hardships. We are warriors by nature and survivors by instinct. It's vital that we remember these things. Quit getting caught up in the excuses of failure and disbelief. Get along with the rest of society and don't be judgemental.

When success comes your way there are signs to look out for. Pride, boastfulness, overconfidence and an enlarged ego can get in the way of progress. Remember to always be humble no matter how far in life you get. Whether you become a pro athlete, actor/actress, dancer, writer, artist or an over-achiever in any area, stay level-headed.

All successful natives were all young at some point in time. Staying young at heart is the ultimate goal. What we do in our early years can determine what we accomplish the rest of our lives. It's not so easy to turn things around later in life. Get on top of your future and destiny now! Don't look back and always live in truth.

*This article was reprinted from the February issue of Native Youth News, published in Sherwood Park, Alberta.*

## RESTOS

# "The cook was on vacation"

I love eating in restaurants so the first place I visited when I arrived in Ouje-Bougoumou this spring was the spanking new 12-room Capisissit Lodge.

It's always a delight when a new business starts in one of the communities. The 50-seat teepee-esque restaurant has a beautiful, almost 360-degree panoramic view of Lake Opemiska. Like Waskaganish's Kanio-Kashee Lodge, it also has a fireplace in the centre which, unfortunately, doesn't work. Somebody out there must know something about fireplaces. If you do, give them a hand. On the other hand, maybe they could do what they do in Turkey. Hang meat on the ceiling, smoke it and slice off pieces for sandwiches. You've heard of Montreal smoked meat? How about Cree smoked meat?

After one meal I commented on the quality of the food to one of the locals. Actually, complained is a better word. His explanation was that the cook was on vacation and the trainees were the ones whipping up the less-than-perfect dishes. One evening I ordered one of their desserts to go with my coffee. I think it was the blueberry glazed cake (\$2.00). The taste was disagreeable so I ate it politely. I'm sure things will get better when the cook gets back.

The staff is friendly but shy if you don't speak the language, so make it a point to learn a few Cree phrases to help you when ordering. Listed below are a few that might be useful.

Mass-i-mex - trout  
Gawh-bee - coffee  
Dee - tea  
Soub - soup  
Buy - pie

Bedats or bedets - potatoes

Nibi - water

Bah-kah-gon - chicken

Jujushnabuee - milk

Gooh goosh - pork or ham

Woh - eggs

The other items on their menu are impossible for me to translate. For more information consult the *Cree Lexicon of Eastern James Bay Dialects*—available, I think, at fine Cree bookstores everywhere.

The menu is like any other you would find in any restaurant down south. So I'll repeat what I said about the Auberge Kanio-Kashee Lodge. Get some native food on the menu!

Capisissit in Cree means "the small one." The lodge is small but, like everywhere up north, your bill won't be. Accommodations for one night are \$60 for singles and \$80 for doubles, pretty reasonable considering the view. Lunch and dinner will cost you anywhere between \$3.50 to \$18.50. The lodge is open from 7 a.m. to 9 p.m. on weekdays and 8 a.m. to 9 p.m. on weekends. For reservations call (418) 745-3050.

NOTE: Due to a memory lapse caused by, among other things, a failure to take "more detailed notes," I have committed the unforgivable crime of what we in professional journalism call "a big boo-boo." The Escargot bourgignon at the Kanio-Kashee Lodge (see Restos, last issue) is not \$18.00 but only \$4.50. To make it up to the Lodge, I promise to buy the manager and chef \$18.00 worth of Escargot Bourgignon next time I'm in Waskaganish.

BY NEIL DIAMOND



# UNITY WORKS IN POLICE TALKS

There is strength in unity. That's the lesson of months of difficult talks between Crees and government officials on police reform and underfunding.

After sticking together throughout the talks, the nine Cree communities met with success on May 17, when government negotiators agreed to most of the Cree demands on policing.

Under the offer, Cree police would get nearly three times more government funding, the same status as all other police in Quebec, jurisdiction over Category I land and shared jurisdiction with the SQ over Category II lands and on access roads to the communities, and joint responsibility with the RCMP for offshore islands.

"Our strategy seems to have worked," said Bill Namagoose, the executive director of the Grand Council of the Crees.

"The chief constables are happy with it. It's a huge increase in funds," he said.

At first, Namagoose said, government officials wanted to negotiate separate agreements with each band. But all the communities stuck together during the talks despite government efforts to divide them.

"I think the police and chiefs were amazed by what can be achieved by going collectively, rather than going band by band. The guys stayed together. There was tremendous bargaining power and we have more purchasing power for expensive equipment," said Namagoose.

A copy of the joint federal-provincial offer was obtained by *The Nation*. The offer was discussed by Cree chiefs in early June. They agreed in principle that the offer could be the basis of further negotiations.

The bargaining was quite difficult at times. Talks with Ottawa and Quebec broke down on February 15 and government funds for Cree police ran out on March 31, forcing Crees to pick up the tab.

On May 11, the Assembly of First Nations backed up the Crees by denouncing Ottawa's policy on policing in all First Nations communities across Canada.

The big sticking point in the talks was the question of funding. Under present arrangements, the government spends \$156 on policing for each person in the Cree Territory. That's a fraction of the \$651 spent on policing for each person in the Yukon and the \$730 for each NWT resident.

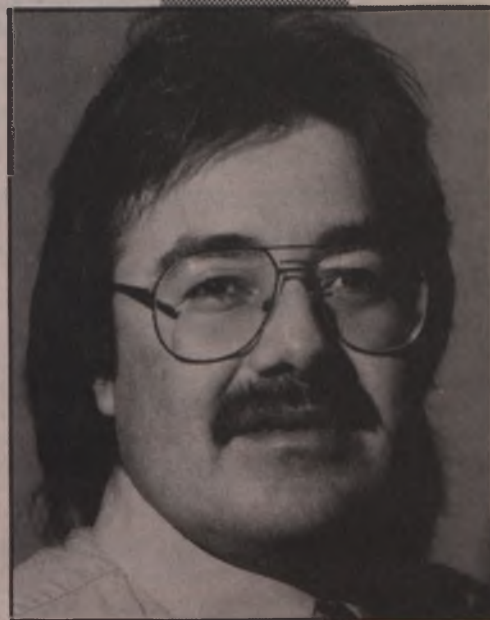
In its latest offer, Quebec and Ottawa agreed to increase police funding from the current \$1.6 million a year to \$4.2 million next year. The number of constables would increase from 21 to 42. That's still less than the \$6 million and 60 constables Crees were seeking, but it's not too bad either, said Namagoose.

When the talks broke down in February, the government offer was much worse—an increase of only 10 constables, from 21 to 31.

—Nation staff



**"Our strategy  
seems to have  
worked"**





## 100-BIRTHS

## 101-BIRTHDAY GREETINGS

Happy birthday to our grandma Emily Georgekish on May 26 from grandchildren Miranda, Savannah, Derland, Jessica, Krisanne, Jordina, Jordan, Trisha and Dana. Fr. Wemindji.

Happy Birthday!!! to: Kevin Diamond of Wask., Que., celebrating his day in Champion Lakeside on June 4th. Hope you have a grrreat birthday!! Mom and dad wish you the best!!! Love, Mom & Dad, Heather, Eleanor & Raymond and all of us...

# FREE!

Happy birthday to my brother  
Kenny in Waswanipi on June  
15th. Take care. From: sister Lily-  
Anna Bosum at the Ouje-  
Bougoumou.



## CLASSIFIEDS

CONTINUED FROM PAGE 24

Happy birthday to my sister Joyce on June 27. Love ya lots. With love Marlene from Oujé-jay.

Happy birthday to our beautiful daughter Ashley, 2 years old, on June 17. Lots of love, from parents Tommy & Rosie Rabbitskin xoxox

Happy birthday to our dear friend Cindy Coonishish on June 2. Have a safe and fun summer. From Charlotte, Agnes, Brenda, Rose and Charlene.

Happy birthday to Susanne Hilton from your partners in crime: Ginette, Luis, Andy, Domenic, Claude. Just because you're getting older doesn't mean you have to conform or justify anything to anyone. Keep up the good work!

Happy birthday to Claude Otter. Hope you have many more good ones. From the merry gang at the Great Whale office. You're swell.

Happy birthday to: James Mayappo June 8, with lotsa love, Sarah & Michael. From Eastmain.

Happy Birthday to our lovely daughter Natasha Dora Loon from Mistissini Lake who will be 7 years old on June 30. With Love from your parents; Donald & Natalie Matoush

Happy Birthday to our neice Jannah Loon who will be celebrating her 4th birthday on June 12. With Love from: Uncle Donald & Auntie Natalie Matoush

To Alex "Macdo" MacDonald: I miss jumping on your head. I wish I could crawl as fast as you. Just wait till I'm older. From your cousin, Baddabeinsh Webb.

### 103-ANNIVERSARIES

June 9—Happy 24th wedding anniversary to my beautiful grandparents Goo-Goom-aya Irene Matches and to Cha-you Isaac Matches in Chisasibi. With love always your granddaughter, Dorianna Bobbish.

We wanna wish a happy 24th wedding anniversary on June 9 to our wonderful parents Irene and Isaac Matches in Chisasibi and thank-you for everything you've done for us. With love always from: Samson, Peggy, Sammy Boy, Edith, Gordon, Rebecca, Chris, Freda, Dorianna and especially from Mr. Knickerbocher Jeremys.

### 104-GRADUATIONS

Congratulations to Louisa Angotikirk on her Graduation from Nursing. Our little nurse. Love, Vickie and Julia.

Congratulations to Orenda Nona Loon from Mistissini who will be graduating from High School in Montreal.

Congratulations and best of luck from: Uncle Allan & Aunt Jane Loon; Cousins Jeanette & family; Natalie & family; Clifford, Kyla, Kyle & Kevin.

To our daughter Melanie Saganash. How proud we are of you on your hard work these past 13 years. May you continue to reach the goals you have set for yourself. Love Mom, Dad and Jessica.



### 300-MISCELLANEOUS

WANTED: Mate for Gin-Gin, Send photo and vital statistics to Chisasibi Hospital care of Margaret D.



## BUSINESS CARD CORNER

As a special service to small businesses, *The Nation* advertising team is proud to introduce a new way to get your message out: The Nation Business Card Corner™.



*Baribeau & Sons  
Jewellers Ltd.*

775A 3rd Avenue, Val d'Or, Que. J9P 1S8  
Tel.: (819) 824-6101

Your Downtown Jewellers

ALTERATIONS ON THE SPOT IN LESS THAN ONE HOUR



**ZOOMTRON**

SPECIALIZED IN REPAIRS OF  
PHOTO & VIDEO EQUIPMENT

AUTHORIZED MINOLTA SERVICE

3405 THIMENS, SAINT-LAURENT, QUEBEC H4R 1V5  
TEL.: (514) 333-0004 FAX: (514) 333-8966

LIVRAISON GRATUITE  
FREE DELIVERY

del from: 11:00 a.m. - 5:00 a.m.

**Restaurant**

Tél.: (514) 484-2832  
FAX: (514) 484-4944

**SERRE PICASSO**

NO. 1 EN DÉJEUNER • No. 1 IN BREAKFAST

OUVERT 24 hres - OPEN 24 hrs.

VIANDE FUMÉE — SMOKED MEAT

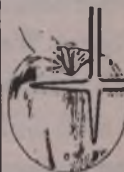
6810 St-Jacques O., Montréal (Qc) H4B 1V8

### FREE CATALOG

Cree Video Tapes/Christian  
Publications/ And More.

BILLY OTTEREYES MINISTRIES  
Box 368 Senneterre Quebec  
Joy 2mo (Monthly Specials)

**We Guarantee  
THE BEST SERVICE**



**Northern**

The way to HEALTHY LIVING

No one undersells Northern!

If anybody in  
town is lower on  
the same item, we'll match that price.

**Bon Air  
MOTEL**

Downtown  
Shopping Core  
1 Block Away



Timmins, Ontario  
Sunny's Family Restaurant  
355 Algonquin Blvd. East  
1-800-461-9832 (Ont. & Que.) or 705-264-1275

**This Coupon Valid  
for 25% Discount  
on one room**



## ***Respect for persons...***

A firm commitment to our customers and employees to promote the principles of equal opportunity and career advancement.

# **Manager Waskaganish Branch**

The Bank of Montreal is seeking a determined, motivated and experience branch manager who will be able to take charge of a new branch located in James Bay.

Candidates to this position must possess the following qualifications:

1. B.A. in Administration or Commerce, or equivalent work experience;
2. Extensive knowledge in the area of personal lending;
3. Public relations abilities;
4. Skills as an educator for a community not used to banking services;
5. Speak English and Cree fluently (knowledge of French would be an asset).

## **WE OFFER**

1. Very elaborate training program, customized to broaden skills in commerce, finances, marketing and benefits;
2. Very competitive salary and benefits;
3. Opportunity to become part of a committed and very motivated team to help the Cree communities of Northern Quebec understand the banking system.

To apply for this job, please send in your resume in total confidence, mentioning the position applied for, to:

**Marc Duchesneau**

**Coordinator, Workplace Equality, Human Resources Centre**

**Eastern, Bank of Montreal, 1st floor**

**105 Saint-Jacques Street West**

**Montreal, Quebec H2Y 1L6.**

The above position is open to both men and women.



**Bank of Montreal**

**IT *is* POSSIBLE**



## ***Respect for persons...***

A firm commitment to our customers and employees to promote the principles of equal opportunity and career advancement.

# **Assistant Manager—Customer Service and Teller**

## **Two (2) Positions**

The Bank of Montreal is seeking candidates to fill the full-time position of Assistant Manager—Customer service and a part-time teller position for its soon-to-be-opened Waskaganish branch.

The candidates must have the following qualifications:

1. D.E.C. in administration or finances or a high school certificate with relevant experience;
2. Proven tact, courtesy and special skills as an educator for a community not used to banking services;
3. Fluent in English and the Northern Quebec Cree language. (Knowledge of French would be an asset.)

## **WE OFFER**

1. A training program covering all facets of customer service and teller positions;
2. Competitive salary and benefits consistent with Bank's standards for similar positions elsewhere in Quebec;
3. Opportunity to become part of a committed and very motivated team to help the Cree communities of Northern Quebec understand the banking system.

To apply for the job, please send in your resume in total confidence, mentioning the position applied for, to:

**Marc Duchesneau**  
**Coordinator, Workplace Equity, Human Resources Centre**  
**Eastern, Bank of Montreal, 1st floor**  
**105 Saint-Jacques Street West**  
**Montreal, Quebec H2Y 1L6**

The above positions are open to both men and women.



**Bank of Montreal**

**IT *is* POSSIBLE**



## NEW AND USED BOATS FOR SALE

We now offer the Trail Breaker 17 ft. fiberglass boat, 6 ft. wide with a hull thickness of  $1\frac{1}{2}$ " solid fiberglass. Unsinkable and proven by many northern guides.

\$2,500<sup>00</sup> F.O.B. Mtl.



ALSO: The 20 ft. Pro Hunt Fish, deep, stable and very, very strong. \$6,995<sup>00</sup> F.O.B. Mtl.

The new motor bracket shown below is a very strong and safe feature, giving you a very high backboard, for following sea conditions. This bracket is available on all our boats.



Our custom blue water 22 ft. by 8'8" wide. Very deep and strong, rigged for two motors. Only \$7,500<sup>00</sup> F.O.B. Mtl.

5'7" headroom in cuddy cabin. Totally rigged to receive twin outboards. \$19,995<sup>00</sup>.

Custom 25 ft. \$20,000<sup>00</sup> F.O.B. Mtl.

### USED BOATS:

20 ft. used Chris Craft, rigged for outboards. \$4,995<sup>00</sup> F.O.B. Mtl.

Gal. 17 ft. center console with bracket, only \$3,995<sup>00</sup> F.O.B. Mtl.

Many more to list – please call.



### Vigilante Marine

762366 Ont. Ltd., P.O. Box 334, Lancaster, Ontario K0C 1N0

-- DISTRIBUTORS OF FIBERGLAS FABRICATIONS FOR INDUSTRIAL AND MARINE PRODUCTS --

**1-613-347-2143**

## Auberge Kanio-Kashee Lodge

### Waskaganish, Quebec

Ph: 1-819-895-2005

Fax: 1-819-895-2008

"Like no other...in the world"